/242 cont./

24 [821] The time for laying out the planting is approximately September to October; it is called bōlăhūă (1). It is regulated by

1. = Southern Cross?

the Pleiades (bōlŏbĕdŏ = parakeets): if it is low, manioc is planted; if it is somewhat higher, maize is planted. Cotton, batatas, and urucú are not planted until much rain falls, in other words, about November and December. These statements of the Indians coincide with the fact that I often found them absent from the village in October; they were sometimes days distant, in order to lay out the planting. Tall columns of smoke indicated in which direction they were doing this. The planting is usually laid out at a great distance from the village, on flood-safe high banks. As far as possible, the Indians ride there in a boat, but then they often still have long land marches to overcome before [311] they reach the planting. Recently they have begun laying out their plantings in the interior of Bananal Island, because the [361] harvests are supposed to be very good there. One chief, Korumaré, has already moved permanently to the inland river of Bananal. On the ninth of October I did not meet Chief Fotuna in his village; he had traveled two days inland to Bananal in order to prepare a new planting there. Apparently other villages were also considering the plan to betake themselves into the interior of Bananal later on.

The plantings are laid out by the married men, but the male youth seems to help. The underbrush is cut down; the tall forest [412] trees are stripped of their branches and then felled, which was formerly done with stone axes, but is now done with iron axes. [313] Larger timber is brought to the village as firewood, /243/ and the rest is burned as soon as it is dry. Then, between the fallen trees, small, low round beds are laid out, in which are planted three manioc stalks, set in a triangle with their twigs interlaced at the top (Ill. 12). For digging, heaping up the beds, and cutting in the holes for the plants a spade-like implement (măŭlĕ or ĭdjōlŏ) is used. It consists of a thick stick that is pointed at one end and at the other runs out into a shovel (Ill. 83). The shovel serves to lift

/251 cont./

252 The hearth lies outside the houses, usually in the shade of mat walls or near them. In the rainy season it is moved to the round structures of the houses. It is constructed in two ways: either three truncated cones, the tops of termite hills [ă(ū)dŏ, kĕdŏ], are placed in a triangle in the sand, between which the fire is kindled (Plate 12, Ill. 1), or three broken pot bottoms (wădjĭwĭŭlă), which are set upended, are used instead. The large cooking pots are set on these supports. For roasting, low roasting hearths (kŏbĭŭdŏ) of twigs are used: Four forked sticks are stuck into the ground in a square, two longitudinal sticks are laid between them and over these cross-sticks are laid. The fire, which is lighted underneath, gradually chars the sticks (Plate 61, Ill. 1, Šavajé; see also below, p.168). Roasting on a spit is also customary: a switch is cut from the bushes, tapered to a point, and, with several piranhas strung on it, is stuck obliquely into the sand so that the upper end with the fish is suspended over the fire. The fish are /252/ first roasted on one side, and later, by turning, also on the other side.

313 Dry wood is used for firewood (hāă), as it is found in abundance everywhere on the sandbanks in trees washed ashore, as well as in the forest.

312 [824] Fire (hearth fire: hăŏtĕ) is produced by twirling. Base and twirler may be of the same wood; usually ātĭtĕ (Brazilian sarã̃o, the root of a goyaba /guava/ species) is used, but ăndōlŏkŏ (Brazilian mŭrĭzĭ) is also supposed to be usable (1). According to

1. The Brazilian names are given in the Indian pronunciation.

Ehrenreich (Berlin 3937), the drilling stick consists of taquara, the base of Bixa orellana. In the case of the /Ills. 87-89 appear here/ fire twirler reproduced in Ill. 87, the base shows three drilling holes; each hole is opened laterally by a notch so that air can enter. The twirler consists of a wooden rod, to the bottom of which is tied another stick of wood three centimeters long as the actual drilling piece. Tinder is not used; dry palm leaves serve for kindling the flame.